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his lyrics, and which somewhat harshly denies his reader those consolations that it has been the traditional privilege of poetry to furnish. We glimpse on his pages little or nothing that rests the eye and his lines are often unmusical. As a result his verses have frequently left us fagged and desolate in spite of their moral earnestness. For if anyone doubts that Mr. Schütze is strong in the noble parts he should ponder the sober—the Hebraic—wisdom of the *Discourses* and read the lyric of faith entitled *The Division*.

From the South there comes in the verses of George Herbert Clarke a more musical product. Lacking the gnomic quality of Professor Schütze's poetry it is clearly better than that in rhythm and rhetoric. The high-water mark of the volume is the title-poem. The purity of sentiment that is here and elsewhere expressed persuades us that Mr. Clarke's verses, while exhibiting considerable metrical variety, are not mere exercises. They express—here and there in what seem to be transcripts of personal experience—much of the pathos and the sad perplexity of life. If one reads with the delicately phrased poems just alluded to, those which are addressed to his dog and his sonnets on dead authors, one will get a fair impression of the readiness and range of his sympathies. Happily his pages, like those of Professor Schütze, are not soiled by that cynicism and despair in which many poets sought their inspiration two decades ago.

H. S. V. JONES.

COURTLY LOVE IN CHAUCER AND GOWER. Harvard Studies in English, Volume I. By William George Dodd. Boston: Ginn & Company.

Chaucer's subtle and charming Criseyde has been the subject of a controversy not incomparable with that about the Prince of Denmark. Was the erring heroine a designing adventuress or a pure and unsuspecting girl betrayed by an unscrupulous uncle? Was her unfaithfulness to her first lover attributable to moral disintegration following her fall? The most important part of Mr. Dodd's book is an illuminating discussion of this problem. The writer insists that *Troilus and Criseyde* must be read and interpreted as a poem of courtly love: that hero and heroine are

conventional courtly lover and mistress; and that the question of morality is merely one of obedience or disobedience to the laws of the court of love. The result is, in the main, a vindication of Criseyde, of Troilus, and even of Pandarus. Perhaps one weakness of Mr. Dodd's method is that, being restricted to the courtly love element, it leads to extreme conclusions. Besides this contribution to the Criseyde question, the book contains a valuable, though not particularly original, treatment of courtly love before Chaucer, and a relatively unimportant discussion of courtly love in the work of Gower.

H. L. C.

CATHOLIC PRINCIPLES AND THE CHANGE OF NAME. By the Rev. Randolph H. McKim. New York: E. P. Dutton & Company.

This work, born of the period of ecclesiastical agitation just preceding the latest General Convention of the Protestant Episcopal Church, gives evidence on nearly every page of the seriousness of the conflict waged over the issue involved. Dr. McKim shows—and the advocates of the change of name admit—that the nominal change to "The American Catholic Church" means but the beginning of the thorough reinstallation of mediæval theology and practice in the Church. *Catholic Principles and the Change of Name* combats this programme with a demonstration of the non-catholicity of the tenets and practices that the neo-Catholics desire to introduce. This has been done before; the value of Dr. McKim's presentation lies in its directness, plainness, and force. Whatever one's personal convictions may be in the matter, one cannot resist the feeling that for Dr. McKim there are no "two ways": Christianity as a divine institution is Protestant.

R. I. R.